

The Psychological Approach to Islamic Studies: Between Theory and Practice

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Abstract

There are different approaches to Islamic Studies, one of which is the psychological approach. This approach focuses on the psychological aspects that influence the study of Islamic Studies. In its development, the psychological approach has received various criticisms, both normative and empirical, from both classical and contemporary perspectives. This research aims to explore and develop the psychological approach in Islamic Studies more comprehensively, both theoretically and practically. The research method used is library research by analyzing various literatures. Primary sources in this research include classical and modern books and articles related to psychological approach in Islamic studies. Meanwhile, other books and articles relevant to this research are used as secondary sources. The results of this study show that there is a strong connection between theory and practice in the psychological approach in Islamic studies. However, there are also aspects that are not fully aligned between the theoretical framework and its application, both in the normative and empirical areas. The psychological approach in Islamic studies has a close relationship between theory and practice, although there are fundamental differences in understanding human psychological dynamics. Theoretically, the Islamic psychological approach is different from general psychology, while empirically, its application still faces challenges in understanding human psychological dynamics. However, this approach still offers advantages in the integration of knowledge, contextual understanding, and more comprehensive data-based analysis.

Keywords: Islamic Studies Approach, Psychological Approach, Islamic Psychology, Theory and Practice.

Abstrak

Pendekatan dalam studi Islam sangat beragam, salah satunya adalah pendekatan psikologi. Pendekatan ini menitikberatkan pada aspek-aspek psikologis yang memengaruhi kajian dalam studi Islam. Dalam perkembangannya, pendekatan psikologi mendapat berbagai kritik, baik dalam ranah normatif maupun empiris, baik dari perspektif klasik maupun kontemporer. Penelitian ini bertujuan untuk mendalami dan mengembangkan pendekatan psikologi dalam studi Islam secara lebih komprehensif, baik dari segi teoritis maupun praktis. Metode penelitian yang digunakan adalah penelitian kepustakaan (library research) dengan menganalisis berbagai literatur. Sumber primer dalam penelitian ini meliputi buku-buku klasik maupun modern serta artikel yang berkaitan dengan pendekatan psikologi dalam studi Islam. Sementara itu, buku dan artikel lain yang relevan dengan penelitian ini digunakan sebagai sumber sekunder. Hasil penelitian ini menunjukkan bahwa terdapat keterkaitan yang kuat antara teori dan praktik dalam pendekatan psikologi dalam studi Islam. Namun, terdapat pula aspek-aspek yang belum sepenuhnya selaras antara kerangka teoretis dan penerapannya, baik dalam ranah normatif maupun empiris. Pendekatan psikologi dalam studi Islam memiliki hubungan erat antara teori dan praktik, meskipun terdapat perbedaan mendasar dalam memahami dinamika psikologis manusia. Secara teoretis, pendekatan psikologi Islam berbeda dari psikologi umum, sedangkan secara empiris, penerapannya masih menghadapi tantangan dalam menyesuaikan konsep dengan realitas sosial. Meski demikian, pendekatan ini tetap menawarkan keunggulan dalam integrasi ilmu, pemahaman kontekstual, serta analisis berbasis data yang lebih komprehensif.

Kata Kunci: Pendekatan Studi Islam, Pendekatan Psikologi, Psikologi Islam, Teori dan Praktik.

Introduction

The label “psychology of religion” suggests that this branch of psychology focuses on religious aspects, similar to educational, sports, or clinical psychology. The number of papers published in this field indicates its significance. However, the psychology of religion remains peripheral to mainstream psychology. In the United Kingdom, psychologists specializing in religion are more often found in departments of religious studies or theology rather than psychology. The situation is similar in the United States, although the difference is not as pronounced as in the UK. The US has a larger number of psychologists and psychology students, and its population tends to be more religious. Additionally, the

US is the birthplace of the psychology of religion, making related courses more common there, although many of these courses are still offered in religiously affiliated higher education institutions.¹

Religious psychology remains outside the mainstream of psychology and has yet to be fully integrated into the discipline. In the United Kingdom, scholars specializing in religious psychology are more often placed in departments of religious studies or theology rather than in psychology faculties, reflecting its lack of recognition within mainstream psychology.² A similar situation exists in the United States, although there is a growing body of research, and institutions are increasingly incorporating the study of religious psychology within general psychology.³

The psychology of religion is a branch of psychology that studies how religious beliefs, practices, and experiences influence individual behavior, emotions, and thoughts. This field includes research on various aspects of religion, such as beliefs, rituals, spirituality, and its impact on daily life. The primary goal is to understand how religious elements affect psychological well-being and human behavior. Additionally, these psychological aspects contribute to a deeper understanding of religion and spirituality. In the context of communication approaches, the psychology of religion provides a compelling avenue for further study, particularly regarding the impact of communication processes on cognition, affect, and conation. These factors, in turn, play a crucial role in shaping attitudes within religious contexts, especially in the field of Islamic studies.⁴

¹ Peter Connolly, ed., *Approaches to the Study of Religion*, Reprint (London: Continuum, 2002).

² Michael Argyle, *Psychology and Religion: An Introduction*, 1st ed. (London: Routledge, 2000).

³ Robert A Emmons and Raymond F Paloutzian, "The Psychology of Religion," *Annual Review of Psychology* 54, no. 1 (February 2003): 377–402, <https://doi.org/10.1146/annurev.psych.54.101601.145024>.

⁴ Trisia Megawati Kusuma Dewi, "Psychology of Communication Approach in Islamic Studies," *Islamic Perspective on Communication and Psychology* 1, no. 1

Peter Connolly states that there is a fundamental difference between the psychology of religion and religious psychology. The psychology of religion involves the application of psychological methods and data to understand religious beliefs, experiences, and attitudes. Meanwhile, religious psychology focuses on the use of psychological methods by religious individuals to enrich and/or maintain their religious beliefs, experiences, and behaviors. The psychology of religion is often considered a controversial field because it relates to the debate about the truth or falsity of religious beliefs and creates space for diverse discussions about religious phenomena.⁵

Referring to Peter Connolly's statement above, the author concludes that there is a fundamental difference between the psychology of religion, Islamic psychology, and religious psychology. The psychology of religion examines how mental processes and individual behavior are influenced by religious beliefs, regardless of the specific religion one follows, and is not limited to Islam. In contrast, Islamic psychology is more specific in its focus, analyzing the attitudes, mental processes, and behaviors of individuals who practice Islam as they internalize and process the spiritual values inherent in their faith. Meanwhile, religious psychology can be considered both general and specialized. It studies the psychological state of individuals who practice their religion devoutly. Within the Islamic context, this involves an individual's faith (*īmān*), *Islām*, and excellence in *iḥsān*. In other religions, it relates to the self-concept and psychological state of devout individuals in how they embody and express their religious commitment.

According to Islamic teachings, humans were created from clay and then perfected through a complex process before Allah Swt. breathed a soul into them. Clay and soul are two complementary components that are inseparable. According to Imam Ghazali, humans have three main aspects that are interrelated yet distinct.

(February 28, 2024): 1–11, <https://doi.org/10.61511/ipercop.v1i1.2024.830>.

⁵ Connolly, *Approaches to the Study of Religion*.

First, the physical aspect, which includes the body's biological and physiological functions, such as cells, glands, and the nervous system. *Second*, the psychic aspect, which encompasses thoughts, feelings, and will—representing the humanistic and psychological dimensions of a person. *Third*, the spiritual aspect, which relates to the noble potential of humans and their connection to transcendental or spiritual values. In line with this view, Baharuddin also categorizes humans into three aspects: *jismiyyah* (physical), *nafsiyyah* (psychic), and *rūḥāniyyah* (spiritual), all of which together form the totality of a human being.⁶

Zakiyah Daradjat stated that Islamic psychology examines humans and their personalities based on formal sources such as the Qur'an and As-Sunnah, while also utilizing reason and sensory perception. Islamic psychology is a field of study that explores human nature using concepts entirely derived from these two sources while still adhering to established scientific principles. It describes humans in accordance with Islamic teachings and focuses on their interactions with themselves, their environment, and spiritual aspects. The ultimate goal is to enhance mental health and strengthen religious devotion.⁷

The psychology of religion is essential for gaining a deeper understanding of religion and examining how a person's religious beliefs influence their behavior. In Islamic studies, the psychology of religion approach helps reveal individual behaviors shaped by their beliefs. Through this approach, we can observe how religious beliefs impact a person's actions and attitudes. This understanding is crucial to ensure that we do not judge others solely based on whether their beliefs differ from or align with our own, as each

⁶ Ayep Rosidi, "Pendekatan Psikologi Dalam Studi Islam," *Inspirasi: Jurnal Kajian Dan Penelitian Pendidikan Islam* 3, no. 1 (2019): 45–54, <https://doi.org/https://doi.org/10.61689/inspirasi.v3i1.80>.

⁷ Izzah Azizah Alhadi, "Pendekatan Psikologi Dalam Studi Islam," *Jurnal Pengabdian Masyarakat Dan Penelitian Thawalib* 2, no. 1 (February 5, 2023): 37–46, <https://doi.org/10.54150/thame.v2i1.178>.

individual has unique capacities and beliefs that shape their life.⁸

The history of Islamic psychology actually began with the history of humanity itself, even though the term “psychology” was not yet known at the time. Psychological values were already present in everyday life but were more closely associated with ethics and philosophy. For example, the first case of bloodshed in human history, driven by *ghaḍab* (anger) and excessive jealousy—as seen in the story of Qabil and Habil—demonstrates a profound psychological phenomenon. This story illustrates how misguided psychological motivations, such as extreme jealousy, can lead to deviant human behavior.

The development of Islamic psychology began in the mid-9th century AD when Islamic scholars conducted psychological studies inspired by ideas found in the Qur’an. Figures such as Al-Kindi, Al-Farabi, Ibn Sina, Ibn Miskawayh, Al-Razi, Ikhwan As-Shafa, Ibn Tufail, Ibn Majah, and Ibn Rushd contributed to the field of psychology through a philosophical approach. These scholars are generally more renowned as philosophers than as psychologists. However, they also deserve recognition in the realm of philosophical psychology. This classification is based on the fact that, at the time, there was no strict separation between disciplines, and their concepts were closely related to psychological discourse, particularly the concept of the soul (*al-nafs* or *al-rūḥ*). The defining characteristic of this group is its emphasis on the role of *al-‘aql* (intellect), culminating in the ability to attain divine knowledge from Allah through *‘aql fa‘āl* (the active intellect). Additionally, psychological themes appeared in earlier Islamic writings. For example, *al-Siyār wa al-Maghāzī*, written by Muhammad Ishaq Ibn Yasar in the 7th century AD, contains various fragments of the biography of Prophet Muhammad saw.⁹ Similarly, Hayy Ibn Yaqzan “*Fī Asnār al-Ḥikmah al-Masyriqiyyāh*, written by Abu

⁸ Alhadi.

⁹ Harun Nasution, *Ensiklopedi Islam Indonesia*, 1st ed. (Jakarta: Djambatan, 1992).

Bakr Muhammad ibn Abd al-Malik ibn Tufail (1106–1185 AD), addresses issues closely related to the psychology of religion.¹⁰

Al-Kindi (185–260 AH/801–873 AD) is known as the first Muslim philosopher to discuss psychology, particularly the topic of “*Sleep and Dreams*”. In his works, he explored the various functions of the soul and the mechanisms of the human mind. Ibn Sina (370–428 AH/980–1037 AD), a renowned philosopher and medical expert, also made significant contributions to the field of Islamic psychology. In his famous work, *Al-Shifa*, he examined the soul, its relationship to the body, as well as sensation and perception. Ibn Sina distinguished between internal and external perception and explained several unique human emotions—such as surprise, smiling, and crying—that are not found in animals. Additionally, he described several somatic diseases.¹¹

Due to this theoretical framework, researchers have analyzed that literature discussing the psychological approach in Islamic studies remains very limited. Thus, a more comprehensive understanding of this approach would strengthen efforts to address both theoretical and practical issues in Islamic studies. Previous research, such as Ayep Rosidi’s (2019)¹² study titled “*Psychological Approach in Islamic Studies*”, M. Wahid T. et al.’s (2021)¹³ study titled “*Psychological Approach in the Study of Islamic Religious Education*”, and M. Iqbal et al.’s (2023)¹⁴ study titled “*Psychological Approach in Islamic Studies*”, has not thoroughly explored how the psychological approach is applied in both the theoretical and practical realms of Islamic studies. Additionally, debates on this topic, from classical

¹⁰ Shafa Alistiana Irbathy and Moh Amiril Mukminin, “Pendekatan Psikologi Dalam Studi Islam,” *Al-Ibrah: Jurnal Pendidikan Dan Keilmuan Islam* 9, no. 1 (June 30, 2024): 84–102, <https://doi.org/10.61815/alibrah.v9i1.375>.

¹¹ Shafa Alistiana Irbathy and Mukminin.

¹² Rosidi, “Pendekatan Psikologi Dalam Studi Islam.”

¹³ Abdul Wahid et al., “Dialektika Konsep Dasar Psikologi Islam Dan Barat,” *Journal of Islamic Education and Innovation* 3, no. 1 (June 30, 2022): 1–10, <https://doi.org/10.26555/jiei.v3i1.6026>.

¹⁴ Alhadi, “Pendekatan Psikologi Dalam Studi Islam.”

to contemporary times, are still discussed only partially. Therefore, based on previous studies, research related to the theory and practice of psychological approaches in Islamic studies remains limited, and a comprehensive study has yet to be found.

In accordance with the background presented, the purpose of this study is to complement the shortcomings of previous studies that tend to analyze the psychological approach in Islamic studies partially and this study will focus the object of study on several things. Among them are how to define and characterize the psychological approach in Islamic studies, how is the theory and practice of the psychological approach in Islamic studies, then how to criticize the psychological approach in Islamic studies, and the last is how are the shortcomings and advantages of the psychological approach in Islamic studies. Due to this, the psychological approach in Islamic studies has its own pattern so that it needs to be further developed regarding the history, comprehensive definition, characteristics of the psychological approach in Islamic studies, and especially criticism of this approach because basically each approach has advantages and disadvantages which can ultimately be evaluated in order to create scientific development.

This study employs a qualitative approach based on a literature review. Qualitative research methods, which are relatively new, are often referred to as post-positivistic because they are rooted in the philosophy of postpositivism. This method is also known as artistic because its process is considered more flexible and less structured. Additionally, it is called interpretive because the study results emphasize the interpretation of the data found. Lastly, this method is often referred to as constructive because it involves collecting and organizing scattered data into meaningful themes that are easily understood by a wider audience.¹⁵

¹⁵ Sugiyono, *Metode Penelitian Pendidikan Pendekatan Kuantitatif, Kualitatif Dan R&D* (Bandung: Alfabeta, 2014).

According to Creswell,¹⁶ qualitative methods are divided into six types: phenomenological research, grounded theory, ethnography, case study, narrative research, and library research. In accordance with the issues being studied, this research employs the library research method, utilizing both inductive and deductive data analysis. Primary sources in this study include articles, books, and other works on Islamic psychology and Islamic studies, while other related books serve as secondary sources.

Definition of Psychological Approach in Islamic Studies

The term “psychological approach” consists of two words: “approach” and “psychology.” The word “approach” refers to a perspective or paradigm within a scientific discipline. In a broader sense, an approach is a process or act of approaching, an effort in research to establish a relationship with the subject being studied, and a method for understanding research problems. In English, this term is called “approach,” while in Arabic, it is known as “*madkhal*.”¹⁷

An approach is a framework of thought or a theory used to explain and even predict a particular object or subject matter. An approach can guide someone in studying a topic and can even make the subject measurable. Therefore, anyone who studies the same topic using the same method or criteria will obtain similar results—or at the very least, results that do not differ significantly.¹⁸ Psychology is a term used to refer to the subtle aspects of human beings that are invisible yet can be felt. The invisibility of these aspects makes psychology difficult to define precisely. Etymologically, the word “psychology” comes from

¹⁶ John W. Creswell and J. David Creswell, *Research Design Qualitative, Quantitative, and Mixed Methods Approaches*, ed. Helen Salmon, 5th ed. (Los Angeles: SAGE, 2018).

¹⁷ Shafa Alistiana Irbathy and Mukminin, “Pendekatan Psikologi Dalam Studi Islam.”

¹⁸ Sukron Kamil, *Etika Islam: Kajian Etika Sosial Dan Lingkungan Hidup*, 1st ed. (Jakarta: Kencana, 2021).

the English term “psychology,” which is derived from the Greek words “psyche,” meaning soul, and “logos,” meaning science. Thus, psychology can be interpreted as the science that studies the soul, including its various symptoms, processes, and underlying factors—commonly known as the science of the soul. However, in Arabic, psychology is still referred to as “*ilm al-nafs*,” which also means the science of the soul.¹⁹

Muhibbinsyah explains that psychology is a science that studies mental life, thought processes, and behavior (the science of behavior). The definition of psychology largely depends on the perspective of the person defining it. The Indonesian National Encyclopedia states that psychology is the study of human and animal behavior, including both observable actions and internal processes that are not directly visible.²⁰ John Broadus Watson defines psychology as the science that studies observable (outward) behavior through objective methods of observing stimuli and responses. On the other hand, Wilhelm Wundt argues that psychology is the study of human experiences, including sensations, thoughts, feelings, and desires.²¹ Meanwhile, George A. Miller states that communication psychology is a field of study that seeks to describe, predict, and control mental events and behaviors that occur within the context of communication.²²

Since there are many definitions of psychology from various experts, the author chooses to quote two figures who represent different perspectives. According to Plato and Aristotle, psychology is the study of the nature of the soul and its processes until the

¹⁹ Diana Mutiah, *Psikologi Bermain Anak Usia Dini*, 3rd ed. (Jakarta: Kencana, 2015).

²⁰ Faridah Hanum, “Psychology of Service to Library Users and Quality of Excellent Service,” *IQRA: Journal of Library and Information* 11, no. 1 (October 30, 2017): 101–13, <https://doi.org/10.30829/iqra.v11i01.796>.

²¹ Adnan Achiruddin Saleh, *Pengantar Psikologi* (Makassar: Aksara Timur, 2018).

²² Nairatul Anisah et al., “Psikologi Komunikasi,” *JIKEM: Jurnal Ilmu Komputer, Ekonomi, Dan Manajemen* 2, no. 1 (2022): 1705–15, <https://ummaspul.e-journal.id/JKM/article/view/3704>.

end. On the other hand, Morgan and C.T. King define psychology as the science that studies human and animal behavior. Meanwhile, in the context of Islamic science, psychology is not only regarded as the study of behavior as a psychological phenomenon but is also viewed within the framework of a spiritual system that is vertically connected to Allah Swt.²³

The psychological approach aims to explain the phenomenon of religiosity in humans by analyzing their mental state. The main focus of this study is human beings, particularly in the context of their religious behavior, which refers to the empirical manifestations of religious practice. Therefore, this approach does not examine the truth or validity of a religion, nor does it assess whether the religion originates from divine revelation.²⁴ According to Dr. Ma'mun Mu'min in his book, the term Islamic studies, also known as *Dirasat al-Islamiyah*, can be interpreted as the study of Islam. Imam Ghazali referred to it as *Ulūmiddīn*. Lester Crow and Alice Crow define study as a deliberate activity undertaken to acquire information, gain understanding, and improve specific skills. Meanwhile, Islam is a religion revealed to the Prophet Muhammad saw. Thus, Islamic studies represent an effort to explore various aspects related to the Islamic faith.²⁵

Thus, the psychological approach in the study of Islam is an attempt to gain a scientific understanding of the inner aspects of religious experience. In religious teachings, we often encounter terms that reflect an individual's inner attitude. Through psychology, we can not only understand the level of religiosity that a person experiences and practices but also utilize this approach to integrate religious values into an individual's soul according to their stage of development.²⁶

²³ Rosidi, "Pendekatan Psikologi Dalam Studi Islam."

²⁴ Shafa Alistiana Irbathy and Mukminin, "Pendekatan Psikologi Dalam Studi Islam."

²⁵ Jalaludin, *Psikologi Agama* (Jakarta: Raja Grafindo Persada, 2010).

²⁶ Shafa Alistiana Irbathy and Mukminin, "Pendekatan Psikologi Dalam Studi Islam."

Furthermore, Islamic studies (also referred to as Islamic Studies) is a discipline that analyzes Islam from various perspectives, including its teachings, institutions, history, and the lives of its followers. Islam, as both a religion and a system of teachings, has undergone a long process of acculturation and transmission across generations within diverse cultural contexts. The methods used in this field include a critical approach to Islamic texts, history, doctrines, thought, and institutions. Various scholarly approaches are applied, such as kalam, fiqh, philosophy, sufism, as well as historical, anthropological, sociological, and psychological approaches, all of which are considered scientific among academics. This study does not aim to affirm or uphold faith in a particular concept or teaching but rather to analyze it scientifically, allowing space for acceptance, rejection, or recognition of its truth. This approach is often undertaken by both orientalists and Islamic scholars (Islamists), who may position themselves as either external (outsider) or internal (insider) researchers in contemporary Islamic studies.²⁷

With the various definitions related to the psychological approach in Islamic studies, it becomes clear that this approach serves as a tool to examine and address issues in Islamic studies, both in theoretical and practical realms. It explores how an individual's mental processes and behavior influence their spirituality, or vice versa. Concepts in Islamic psychology are often utilized as foundational elements for core theories in resolving existing problems.

Characteristics of the Psychological Approaches in Islamic Studies

One of the disciplines used as a reference for examining religious aspects is psychology. Psychology studies the human soul, which is inseparable from behavior, both physically observable

²⁷ Rosidi, "Pendekatan Psikologi Dalam Studi Islam."

and psychological or internal. A person's mental condition can be evaluated based on visible behavior, including both physical appearance and inner aspects. This is highly relevant to religious teachings, which are increasingly recognized as comprising two interrelated components. Humans experience various emotions that reflect their mental condition, which in turn influences decision-making, particularly in a religious context. External symptoms reflect conditions outside the individual, while internal symptoms are signs that, although not visible, exist within a person. Examples of visible physical symptoms include good behavior, politeness, and speech that aligns with religious teachings. Conversely, internal symptoms include levels of faith or piety, honesty, sincerity, and other spiritual aspects.²⁸

Some schools of thought in psychology include:²⁹ *first*, the neurobiological school, which states that human behavior is fundamentally controlled by brain activity and the nervous system. This school attempts to link observable behavior to electrical impulses and chemical reactions within the body, aiming to identify the neurobiological processes underlying behavior and mental functions. *Second*, the behaviorist school of thought, which argues that behavior is a response to an external stimulus. Simply put, this concept is described by the Stimulus-Response (S-R) model, which suggests that behavior functions like a reflex without involving mental processes. This approach was pioneered by John B. Watson and later developed by many experts, including B.F. Skinner, leading to the emergence of various subfields. The behaviorist approach emphasizes the scientific study of observable behavioral responses and the environmental factors that influence them, focusing on measurable interactions between individuals and their surroundings.

²⁸ Ade Cahya Ningsih, "Multiperspective Islamic Study Methods Practical Applications in a Psychological Review," *Paradigma: Journal of Science, Religion and Culture Studies* 21, no. 1 (March 26, 2024): 212–27, <https://doi.org/10.33558/paradigma.v21i1.7111>.

²⁹ Connolly, *Approaches to the Study of Religion*.

Third, the psychodynamic school, which focuses on the unconscious mind, conflicts between biological instincts and social demands, and early childhood experiences. This approach argues that biological instincts, particularly those related to sex, significantly influence human thought and behavior. These instincts are often repressed in the unconscious and may conflict with societal norms. Although Sigmund Freud, the founder of the psychodynamic approach, viewed much of psychological development as driven by instinct, he also theorized that early relationships with parents play a crucial role in shaping an individual's personality.

In Freud's personality structure, when compared to the perspective of Islamic psychology as expressed by Imam Ghazali, three main elements can be identified: lust (*nafis*), reason (*'aql*), and heart (*qalb*). Lust is viewed as an urge to act, processed through thought and spiritual influence based on religious and moral values. This approach aligns with the principle of psychoanalysis, which assumes that humans possess internal potential that can be actualized.³⁰

Sigmund Freud, in psychology, perceives human beings through a structural mechanism of personality that does not acknowledge the existence of the soul from a spiritual perspective. He limits human potential to biological and instinctual aspects, viewing actions as driven by the subconscious mind, leading to a strictly deterministic perspective. Freud argues that humans cannot resist their subconscious impulses, thereby eliminating the concept of responsibility for their actions. Furthermore, according to Freud, the deepest core of the human subconscious is the libido drive, which contains sexual desires and serves as the foundation of the pleasure principle in fulfilling human needs.³¹

³⁰ Shafa Alistiana Irbathy and Mukminin, "Pendekatan Psikologi Dalam Studi Islam."

³¹ Nur Fajriati N Khoir and Ghozali Ghozali, "Fakhrudin Al-Razi and Sigmund Freud's Perspectives on the Concept of the Human: A Comparative Analysis," *Tasfiah: Jurnal Pemikiran Islam* 7, no. 2 (August 20, 2023): 233–61, <https://doi.org/10.21111/tasfiah.v7i2.10410>.

Fourth, the cognitive school of thought emphasizes that behavior results from mental processes, where individuals actively engage in perceiving, assessing, comparing, making decisions, and responding to stimuli before reacting. Individuals receive stimuli and undergo cognitive processing before producing a response. Therefore, the cognitive approach focuses on various mental functions, such as attention, preparation, thinking, and problem-solving. From a cognitive perspective, mental processes are considered forms of behavior controlled through memory, perception, and reasoning.

Fifth, the phenomenological school of thought focuses on individual subjective experiences, emphasizing that behavior is significantly influenced by a person's perception of themselves and their environment. This includes self-concept, self-esteem, and aspects related to self-awareness and self-actualization. In this view, a person's behavior is always connected to their personal experiences and internal phenomena.

From the explanation above, the psychological approach in Islamic studies provides a framework for understanding religious behavior by analyzing both external and internal aspects of human psychology through various schools of thought, including neurobiological, behaviorist, psychodynamic, cognitive, and phenomenological perspectives. By integrating these psychological perspectives, Islamic studies can gain deeper insights into the spiritual and behavioral dimensions of human life, enhancing both the understanding and practice of religion.

Between Theory and Practice of Psychological Approaches in Islamic Studies

In theoretical terms, several Muslim scholars have developed psychological theories, including:

1. Al-Farabi and Ibn Sina. These two Muslim scholars argued that humans can achieve religious belief through reason, as Allah

Swt. has bestowed reason upon them. According to Al-Farabi, the use of reason is the starting point for discovering truth. He believed that through reason, humans possess extraordinary abilities that can radiate spiritual power. The functionalist school of thought seeks to explain mental phenomena by considering the roles they play in life. This perspective emphasizes that psychologists should not only question what happens and why it happens (structure) but also focus on its purpose (function). Thus, in understanding human behavioral adaptation to the environment, functionalism prioritizes actions over mere psychological symptoms and places greater emphasis on the mental functions involved.³²

2. Malik Badri. Malik Badri is a Sudanese lecturer, scientist, and clinical psychologist who studied in England for an extended period. He is recognized as a pioneer in the Islamization of psychology through his influential work, *The Dilemma of the Muslim Psychologist*, which has significantly contributed to the development of Islamic psychology in Indonesia. Badri has served as a professor and dean at various universities in Khartoum, Sudan, and Saudi Arabia. Additionally, he has held the position of dean at the International Institute of Islamic Thought and Civilization at the International Islamic University of Malaysia.

In Malik Badri's perspective, there are three main approaches in Islamic psychology. *First*, the philosophical approach, which Badri employs, does not disregard religious texts but instead adheres to them while striving to understand their essential meanings. He believes that sound reasoning comes from Allah Swt., just as religious texts do; thus, there should be no contradiction between them. If an apparent conflict arises, it may be due to the limitations

³² Eka Nova Irawan, *Pemikiran Tokoh-Tokoh Psikologi Dari Klasik Sampai Modern: Biografi, Gagasan, Dan Pengaruh Terhadap Dunia*, ed. Awan Hariani, 1st ed. (Yogyakarta: IRCISOD, 2015).

of human reasoning in comprehending the true message of the text, or it may require a deeper philosophical interpretation.

Second, the scripturalist approach is reflected in Badri's view that meditation should not be practiced without an object of focus. He emphasizes that the Qur'an encourages humans to contemplate the vast creations of Allah Swt., such as the sky, mountains, and oceans—beyond human physical capabilities. *Third*, the Sufism approach, which Badri integrates into his psychological framework, suggests that psychological treatment or therapy can be conducted by introducing stimuli that counteract negative thoughts and emotional patterns. For instance, in treating patients who experience excessive fear of social interactions with certain groups, therapeutic psychologists should provide them with a sense of calm, comfort, and peace by gradually exposing them to real-life situations involving those groups or guiding them through imaginative exposure exercises.³³

Malik Badri emphasizes that *tafakkur* is a fundamental practice in the Islamic tradition that involves deep reflection and contemplation on the signs of God's greatness and the meaning of existence. Through *tafakkur*, Muslims can cultivate humility, sincerity, and piety, which contribute to spiritual growth, while also identifying aspects of their lives that need improvement to become better servants of Allah. *Tafakkur* is also a powerful tool for personal transformation, enabling individuals to develop self-awareness and recognize negative patterns and habits. By engaging in *tafakkur*, one can nurture virtues such as patience, kindness, and generosity, which are essential for personal well-being. Badri highlights the importance of approaching *tafakkur* with humility, honesty, and openness, allowing individuals to sincerely examine their thoughts, emotions, and actions. Through this process, Muslims can deepen their connection with Allah, find

³³ Zaharuddin Zaharuddin, "Psikologi Islam Perspektif Malik Badri," *Psikis: Jurnal Psikologi Islami* 3, no. 1 (August 31, 2017): 43–51, <https://doi.org/10.19109/psikis.v3i1.1392>.

greater meaning and purpose in life, and strengthen their spiritual relationship with Him.³⁴

Some examples of the application of Islamic study methods in a psychological approach include the *'iddah* period for women, the obligation of men to provide for their families, and the principle of educating children according to their developmental stages. First, the *'iddah* period for women. The *'iddah* period is a waiting period for Muslim women after divorce. Various consequences arise during this period, including material, biological, and, most importantly, psychological effects.³⁵ Among these, the psychological impact is often the most challenging. Psychologically, women tend to experience greater stress after divorce than men. A study conducted by Herlany (2022)³⁶ found that almost all female participants reported experiencing severe stress when deciding to divorce. The primary causes of this stress included painful memories of the issues that led to the divorce, recollections of past experiences with their ex-husbands, anxiety about their future and that of their children, financial difficulties, and the burdens of single parenthood. Additionally, societal pressures contributed to their distress. Many of these women even experienced deep trauma after divorce, leading to various psychological symptoms.

These symptoms include a reluctance to remarry for a long time and a tendency to limit social interactions. Unlike women, men generally exhibit a higher level of emotional maturity. They have the ability to think logically and tend to be more practical, whereas women often prioritize emotions and, at times, may

³⁴ Khusnul Khotimah, Ussisa 'alat Taqwa, and Shofiyah Hanim, "Tafakkur on Malik Badri's View," *Tasfiah: Jurnal Pemikiran Islam* 7, no. 2 (September 19, 2023): 317–38, <https://doi.org/10.21111/tasfiah.v7i2.10495>.

³⁵ Indar Indar, "Iddah in Gender Justice," *Yinyang: Journal of Islamic Studies Gender and Children* 5, no. 1 (2010): 103–127, <https://doi.org/https://ejournal.uinsaizu.ac.id/index.php/yinyang/article/view/262>.

³⁶ Salsabila Herlany, "Psikologi Perempuan Dewasa Awal Pasca Perceraian," *Sakina: Journal of Family Studies* 6, no. 2 (2022), <https://doi.org/https://doi.org/10.18860/jfs.v6i2.1365>.

overlook logic.³⁷ The psychological differences between men and women are evident, leading to differences in how they are treated, including in the application of the *'iddah* period in Islamic law. The *'iddah* period is mandated only for women, which has raised questions from various parties, especially from women themselves, who sometimes perceive it as discriminatory. However, upon closer examination, the *'iddah* period appears to serve a positive purpose and ensures justice for women, considering their psychological differences. It provides them with the necessary time and freedom to express their grief after being separated from their husband and to prepare themselves for future decisions.

Second, the obligation of men to provide for their families. This is mentioned in the Qur'an, Surah Al-Baqarah, verse 233, which essentially states that it is a man's duty, particularly as a father, to provide food and clothing (*nafkah*) for his wife and children. This obligation must be fulfilled in a proper manner and from lawful sources. According to Ibn Kathir as quoted by Rozali (2017),³⁸ a father is required to provide sustenance and clothing for his wife and children in a *ma'ruf* (customary and appropriate) manner, in accordance with the prevailing traditions of the place (or country), without being excessive or insufficient. This obligation is also based on the husband's financial ability, as some men are wealthy while others are not. Women, who are naturally gentle, affectionate, and emotionally inclined, generally prefer to be protected rather than to protect. The concept of protection in this context includes the responsibility of men to provide sustenance. Likewise, men, who are psychologically inclined to prioritize logic, demonstrate mature thinking skills, and uphold authority, are naturally suited to this role.

³⁷ Tsz Tung Scarlett Chu, "Psychological Differences between Men and Women: Nature vs. Nurture," *Journal of Student Research* 11, no. 4 (November 30, 2022), <https://doi.org/10.47611/jsrhs.v11i4.3549>.

³⁸ Ibnu Rozali, "Konsep Memberi Nafkah Bagi Keluarga Dalam Islam," *Jurnal Intelektualita: Keislaman, Sosial Dan Sains* 6, no. 2 (December 18, 2017): 189–202, <https://doi.org/10.19109/intelektualita.v6i2.1605>.

These attitudes naturally lead men to prefer the role of protector and to feel a strong sense of responsibility. From this explanation, it is evident that the obligation of men to provide for their families aligns with the psychological differences between men and women. However, this does not prevent women from working, as many women today choose to pursue careers. This decision is often made to help ease the financial burden on their husbands, although the primary responsibility remains with the husband. It is essential for couples to maintain mutual agreement and fairness in their relationship. Behind this phenomenon, the Islamic obligation for men to provide sustenance has positive psychological effects on both spouses.

Third, the principles of education must be based on the child's developmental stage. In an Islamic context, it is crucial to consider a child's age when educating them. Numerous Islamic teachings discuss this, one of which is the saying of Prophet Muhammad saw., which instructs that children should be encouraged to perform prayers from the age of seven. By the age of ten, if they neglect their prayers, they should be reprimanded firmly, and it is recommended that their beds be separated.³⁹

Theoretically, this reflects how the psychological approach is applied in Islamic studies. Practically, one example of its implementation is through water therapy. Studies suggest that when water is exposed to positive words, it forms distinct crystal structures, whereas such formations do not appear in the absence of positive affirmations. Furthermore, if prayers are recited over the water, it is believed to carry spiritual value, making it beneficial for both physical and psychological healing. Water therapy, also known as *ruqyah syar'iyah* with water, is a healing method in Islam that involves reciting prayers or Qur'anic verses over water

³⁹ Heru Juabdin Sada, "Konsep Pembentukan Kepribadian Anak Dalam Perspektif Al-Qur'an (Surat Luqman Ayat 12-19)," *Al-Tadzkiyyah: Jurnal Pendidikan Islam* 6, no. 2 (2015): 253–272, <https://doi.org/http://dx.doi.org/10.24042/atjpi.v6i2.1517>.

to seek healing from Allah. This practice is common in Islamic medicine traditions and is believed to have therapeutic benefits, as the Qur'an is regarded as a source of blessings and guidance with positive effects on both body and soul.

The Qur'an teaches that Allah is the ultimate source of healing, as stated in Surah Al-Isra' [17]:82: *"And We send down in the Qur'an that which is a healing and a mercy for the believers, but it does not increase the wrongdoers except in loss."* This verse highlights that the Qur'an serves as a means of both spiritual and psychological healing. According to Ibn Kathir in *Tafsīr al-Qur'ān al-'Aḥḍam*, the healing mentioned in this verse refers to the purification of the heart from ailments such as doubt, polytheism, and misguidance while also providing tranquility for believers. Additionally, Al-Sa'di, in *Taysīr al-Karīm al-Raḥmān fī Tafsīr Kalām al-Mannān*, explains that the Qur'an serves as guidance that leads people out of darkness and into the light of divine wisdom, offering solutions to life's challenges and promoting mental well-being.⁴⁰

Furthermore, Prophet Muhammad saw. emphasized the importance of water in both physical and spiritual purification. In a hadith narrated by Ibn Abbas, the Prophet stated: *"Allah does not send down any disease except that He also sends down a cure for it."* (Bukhari).⁴¹

In Islamic psychology, healing encompasses physical, spiritual, and emotional dimensions. Water therapy in Islam is believed to have a calming effect, promoting inner peace. Reciting the Qur'an over water and then drinking it or using it to wash affected body parts is thought to help balance a person's mental, physical, and spiritual state. The prayed-over water is believed to carry positive energy from the Qur'anic recitations, serving as a form of spiritual treatment and enhancing the patient's inner tranquility.⁴²

⁴⁰ Abdurrahman ibn Nashir Al-Sa'di, *Taysīr Al-Karīm Al-Raḥmān Fī Tafsīr Kalām Al-Mannān*, 1st ed. (Beirut: Muassasah al-Risalah, 2002).

⁴¹ Sahih Al-Bukhari, *Kitāb Al-Tibb* (Beirut: Dar al-Kutub al-Ilmiyyah, 1987).

⁴² Fazlur Rahman, *Health and Medicine in the Islamic Tradition: Change and Identity* (Cambridge: Cambridge University Press, 1998).

According to Imam Al-Ghazali, in his concept of *tazkiyah al-nafs* (purification of the soul), mental well-being is essential for happiness and overall health. Al-Ghazali argued that there is a close relationship between spiritual and physical health and that incorporating spiritual elements, such as prayer and remembrance of Allah, into therapy can strengthen the heart and soul in facing illnesses. The use of water that has been prayed over provides emotional and psychological support, contributing to holistic healing.⁴³ Al-Ghazali also explains that the pursuit of worldly happiness is endless, as spiritual and emotional afflictions can distance people from Allah and leave them uncertain about their life's direction. Therefore, early Sufis emphasized the importance of renouncing excessive materialism and prioritizing self-purification (*tazkiyah al-nafs*). One of the key methods of self-purification, according to Al-Ghazali, is dhikr (remembrance of Allah), which cleanses the heart and soul from negative traits. Dhikr is deeply connected to spirituality and involves both the heart and the tongue. Through dhikr, individuals can detach themselves from worldly impurities, purify their hearts, and attain true inner peace.⁴⁴

Additionally, the discussion above provides an insight into Al-Ghazali's perspective on creative thinking. His model of creativity is based on theological concepts derived from Asma'ul Husna, such as *Al-Khāliq* (The Creator), *Al-Bārī'* (The Evolver), *Al-Muḥḥim* (The Fashioner), and *Al-Badī'* (The Incomparable). These divine attributes serve as models for human creativity in daily life. Creativity can be cultivated through the development of sensory faculties, including touch, smell, taste, hearing, and sight, as well as internal cognitive abilities such as common sense (*al-Ḥis al-Musyṭarak*), representation power (*al-Qumwāh al-Muḥḥim*),

⁴³ Abu Hamid Muhammad Al-Ghazali, *Iḥyā' Ulūm Al-Dīn*, 2nd ed. (Jeddah: Dār al-Minhāj, 1992).

⁴⁴ Maula Sari and Marhaban Marhaban, "The Self Purification Through Dhikr in the Perspective of Imam Al-Ghazali," *Tasfiyah: Jurnal Pemikiran Islam* 7, no. 2 (September 25, 2023): 339–59, <https://doi.org/10.21111/tasfiyah.v7i2.10581>.

estimation power (*al-Quwwah al-Wahmiyyah*), memory power (*al-Quwwah al-Hāfiyah*), and imagination power (*al-Quwwah al-Mutakhayyilah*). This creative potential can be applied in various aspects of life, including critical thinking, problem-solving, and innovative contributions to society.⁴⁵

From the discussion above, it is evident that the psychological approach functions in both theoretical and practical dimensions. Theoretical applications are utilized in empirical studies within Islamic studies. Although these two dimensions are integrated, there remain significant gaps between *das sollen* (the ideal) and *das sein* (the reality), between expectations and actual outcomes, as well as between theoretical frameworks and their practical implementation.

Critique of the Psychological Approach in Islamic Studies

The ongoing debate about value-free science is an intriguing topic to explore. The ideological conflict between science and religion has its roots in Enlightenment thought and the narrative of the scientific revolution. Many scholars argue that this tension is further fueled by historical distortions. This phenomenon was particularly evident in the 18th century, when many scientists, despite being explicitly non-religious, exhibited anti-religious attitudes.⁴⁶ Various classical psychological theories have often faced criticism from different schools of thought, especially the psychoanalytic approach introduced by Freud. One of Freud's views on religion is that religious individuals fall somewhere on the spectrum from neurosis to psychosis.

⁴⁵ Much Hasan Darajat, Yenrizal Yenrizal, and Duna Izfanna, "Al-Ghazali's Thought on Creative Thinking," *Tasfiyah: Jurnal Pemikiran Islam* 8, no. 2 (August 1, 2024): 203–34, <https://doi.org/10.21111/tasfiyah.v8i2.11710>.

⁴⁶ Aditya Aryo Nur Kusumo, Sukron Kamil, and M. Atho Mudzhar, "Development of Islamic Psychology Interdisciplinary Approaches in the Era of Contemporary Science," *Millati: Journal of Islamic Studies and Humanities* 8, no. 2 (February 16, 2024): 213–35, <https://doi.org/10.18326/millati.v8i2.545>.

In *Nine Theories of Religion* by Daniel L. Pals, Sigmund Freud views religion as an illusion rooted in human psychological needs. According to Freud, religious beliefs are projections of fundamental human fears and hopes, particularly regarding feelings of helplessness in the world. He argued that religion functions as a collective neurosis—a psychological mechanism for coping with existential anxiety, helping individuals alleviate their fears of life's uncertainties and death. Freud believed that as rationality advanced, the influence of religion would gradually decline.⁴⁷

Given the diversity of perspectives in the psychology of religion, there is ample room for disagreement and conflict. However, it would be inaccurate to claim that the field is dominated by controversy. One reason for this is the relatively limited interaction between proponents of different perspectives. Psychoanalytic research on religion tends to rely almost exclusively on psychoanalytic material, while socio-psychological studies focus primarily on research in social psychology, and transpersonal studies center on transpersonal investigations. As a result, debates and disagreements generally occur within perspectives rather than between them. Psychoanalysts rarely criticize social psychologists, and vice versa. In other words, the lack of interaction between perspectives and the isolated nature of research in the psychology of religion suggest the absence of a unifying general theory in the field. James Dittes highlighted this concern in 1969, stating that the lack of sustained theory development was a major reason why “current publications do not substantially advance earlier writings.” In 1985, Spilka, Hood, and Gorsuch echoed Dittes's concerns.⁴⁸

The spirit of the humanistic psychological concept seeks to fill, develop, and even criticize western concepts that tend to separate religion from science. One of the most striking symbols of human arrogance is seen in the sinking of the Titanic into the

⁴⁷ Daniel L. Pals, *Nine Theories of Religion* (Inggris: Oxford University Press, 2015).

⁴⁸ Connolly, *Approaches to the Study of Religion*.

ocean of Allah Swt. in the spring of 1912. One of the proofs of criticism of the West regarding psychological development comes from Sigmund Freud with his theory of psychoanalysis, which classifies the anatomy of the human body into three categories: id, ego, and superego, which are interrelated. According to Freud, the id is the most dominant element in the structure of the subconscious human psyche, and he views humans as creatures who are greatly influenced by their past experiences.⁴⁹

This theory is considered as an approach that simplifies the complexity of the life drive that exists in humans. This theory only refers to the most basic human needs, namely physiological needs, and has not been able to explain higher or noble needs. In addition, this theory also does not explain the human need for religion and the drive of faith that drives a person to behave. Humans are not left alone without any motivation from their hearts to make choices. Every individual is born in a state of *fitrah* as a Muslim at the beginning of their creation.⁵⁰

Contemporary psychological theories are primarily developed in Western countries, where the majority of the population is non-Muslim. When these theories are applied in the psychology of religion to study Islam, they may lead to an incomplete or partial representation of Islamic teachings. Since this discussion focuses on psychological concepts, there is a tendency to analyze issues more from a psychological perspective rather than an Islamic one. Therefore, whenever utilizing psychological approaches derived from Western theories, it is essential to refer back to the Qur'an and Hadith. This is crucial to ensuring alignment with Islamic teachings and avoiding potential conflicts between psychology and Islam.⁵¹

Another weakness that may arise from this approach is its assumptive and individualistic nature, which prevents it from

⁴⁹ Rosidi, "Pendekatan Psikologi Dalam Studi Islam."

⁵⁰ Rosidi.

⁵¹ Jalaludin, Psikologi Agama.

covering all aspects comprehensively. This approach focuses solely on the behavior of religious adherents, which does not necessarily represent the teachings of Islam as a whole. Consequently, this can lead to misunderstandings about Islam among others. For example, if many Muslims repeatedly and intentionally violate traffic rules or other norms, it may result in negative perceptions of Islam.

Freud's theory, which asserts that the id (sexual libido) is the sole driving force of human life, presents significant challenges. In the context of sexual libido, individuals are believed to maintain their existence primarily to fulfill sexual desires. In humanistic psychology, this perspective explains only the most basic human needs—namely, physiological needs—while failing to account for the other four levels of human needs. Freud's theory struggles to explain the human need for self-actualization or religious fulfillment. The concept of psychoanalysis also places excessive emphasis on childhood experiences in shaping individual development. According to this view, those who experience a difficult childhood seem to have little hope of leading a normal life. This perspective reflects a deep pessimism regarding efforts to achieve personal growth and self-improvement.⁵²

Classical Muslim scholars have explored psychology in depth. Upon further analysis, it is possible to develop a new school of psychology that either critiques existing theories or expands branches of psychology based on Islamic thought. Various fields in psychology, such as Educational Psychology, Personality Psychology, Social Psychology, Health Psychology, and Political Psychology, can be integrated with Islamic principles. Through this integration, Islamic concepts can be empirically validated, while

⁵² Firman Mansir, "Pendekatan Psikologi Dalam Kajian Pendidikan Islam," *Psikis: Jurnal Psikologi Islami* 4, no. 1 (June 8, 2018): 61–73, <https://doi.org/10.19109/psikis.v4i1.2042>. especially in Islamic education. Islamic psychology and education basically have the same pattern in seeing various cases in scientific buildings, so that in Islamic studies such as Islamic education, an approach is required to look at deeper social phenomena, namely by using a psychological approach. This research is literature study (library research)

previously positivistic psychological theories can be aligned with divine values. As previously mentioned, Islamic Psychology has the potential to develop further through an interdisciplinary approach. It is a discipline that combines Islamic sciences with psychology rather than merely becoming a subset of Islamic studies. This interdisciplinary integration does not position Western psychology as an opponent; instead, Western psychological theories can be modified to align with Islamic values.⁵³ At first glance, research activities appear to be entirely scientific. However, in reality, this is not always the case. During the research process, psychological conditions fluctuate. These fluctuations may arise not only from research-related challenges but also from other issues that are not directly connected to the research itself.⁵⁴

The conclusion that can be drawn from the statement above is that the debate or criticism of the issue of the psychological approach in Islamic studies is found in at least two aspects, namely normatively (theoretically) and empirically (practice). Theoretically, this approach also experiences many differences between schools of thought in psychology. For example, psychoanalysis, behaviorism, humanism, transpersonal, phenomenology and others. Then if it is drawn to the perspective of Islamic psychology, of course theoretically there are significant clashes or differences from the level of concepts in understanding human psychological dynamics. So that this will clearly affect how concepts in Islamic studies are formed. Then at the empirical or practical level, if referring to general psychology, even religious psychology, there are fundamental differences in it, when faced directly with the problems that occur in the general public.

⁵³ Kusumo, Kamil, and Mudzhar, "Development of Islamic Psychology Interdisciplinary Approaches in the Era of Contemporary Science."

⁵⁴ M. Atho Mudzhar, *Pendekatan Studi Islam Dalam Teori Dan Praktek* (Yogyakarta: Pustaka Pelajar, 1998).

Advantages and Disadvantages of Psychological Approaches in Islamic Studies

The psychological approach in Islamic studies has advantages and disadvantages that need to be considered in order to understand its relevance and application in a religious and cultural context. The advantages of the psychological approach in Islamic studies include the integration of knowledge, this approach allows the combination of modern psychological knowledge and Islamic values, creating a more holistic understanding of human behavior. Then, there is cultural understanding, namely psychology can help in understanding the psychological aspects of Muslim society that are influenced by religious values and norms, so that it can provide a more appropriate context.

Another advantage is its role in problem-solving, as the psychological approach can help address psychological issues faced by individuals in the context of religious life, such as anxiety, stress, and interpersonal problems. Additionally, self-development is another benefit. By applying psychological principles, individuals can gain a better understanding of themselves and develop their potential in alignment with Islamic teachings on personal growth. Lastly, the strength of empirical research is a key advantage. This approach encourages research based on empirical data, enhancing the validity and credibility of findings within a religious context.

In modern psychology, behavior modification, as developed by behaviorists, focuses on changing behavior through stimulus and response using positive and negative reinforcement, with the aim of creating behavioral changes according to established procedures. Although the approach and objectives differ from the concept of Islamic psychology, both share similarities in behavior formation strategies, such as modeling, reinforcement, token economy, shaping, reward, and punishment.⁵⁵

⁵⁵ Nor Hanifah, Achmad Khudori Soleh, and Riza Bastomi, "Analisis Komparasi Etika Islam Ibnu Miskawaih Dan Modifikasi Perilaku Dalam Psikologi Barat,"

Furthermore, despite the advantages described above, the psychological approach in Islamic studies also has certain shortcomings that cannot be ignored. One of these is the existence of conflicting values, as Western psychological theories sometimes contradict Islamic values, which can create challenges in applying psychological practices within a religious context. Additionally, due to a lack of theological support, this approach may not provide an in-depth exploration of the spiritual and theological aspects that are essential in Islam, potentially overlooking important dimensions in understanding human behavior.

Another drawback of this approach is the issue of generalization. Some psychological concepts may be too broad and fail to consider the diversity of cultures and social contexts among Muslims. Additionally, there is the issue of stigma; when a psychological approach is used to address mental health problems within Muslim communities, it may face resistance, as psychological issues are often perceived as a sign of weakness or a lack of faith. The final drawback is the limitation of context—some psychological theories may not be fully relevant or applicable to the diverse experiences of Muslim communities, which can reduce the effectiveness of proposed interventions.

Conclusion

The conclusion from this study is that the approaches used in Islamic studies are highly diverse. The psychological approach emphasizes the psychological aspects that influence the study of Islam. This approach has been criticized both classically and contemporarily in normative and empirical realms.

The results of this study found that there is a strong connection between the theory and practice of the psychological approach in Islamic studies, but there are also aspects that are not

yet in accordance between the theoretical framework and its practice in the normative or empirical realm. Another conclusion that can be drawn from the statement above is that the debate or criticism of the issue of the psychological approach in Islamic studies is found in at least two aspects, namely normatively (theoretically) and empirically (practice). Theoretically, this approach also experiences many differences between schools of thought in psychology. For example, psychoanalysis, behaviorism, humanism, transpersonal, biopsychology, and others. Then if it is drawn to the perspective of Islamic psychology, of course theoretically there are significant clashes or differences from the conceptual level of understanding human psychological dynamics. So that this will clearly affect how concepts in Islamic studies are formed. Then at the empirical or practical level, if referring to general psychology, even religious psychology, there are fundamental differences in it, when faced directly with the problems that occur in the general public.

However, despite all forms of criticism in this psychological approach, there are advantages in this approach if used in Islamic studies. Among them are: the integration of knowledge with other disciplines, a strong cultural understanding, more detailed problem solving, and empirical research based on data and facts are often described comprehensively in this approach. Although the Islamic psychology approach integrates Islamic values with psychological science, it still faces limitations in methodology and empirical validity. Moreover, conceptual differences between Islamic psychology and conventional psychology often create challenges in applying theories broadly in clinical practice and research.[]

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